

THE PRECIOUS GARLAND AND THE SONG OF THE FOUR MINDFULNESSES

NAGARJUNA AND KAYSANG GYATSO,
THE SEVENTH DALAI LAMA

Translated by Jeffrey Hopkins and Lati Rimpoche
with Anne Klein

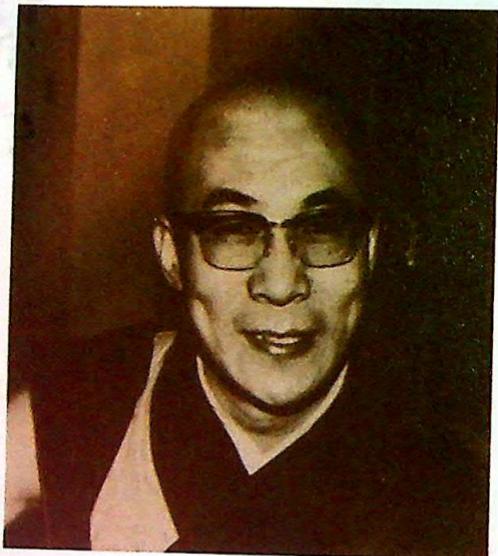
Foreword by His Holiness the Fourteenth Dalai Lama



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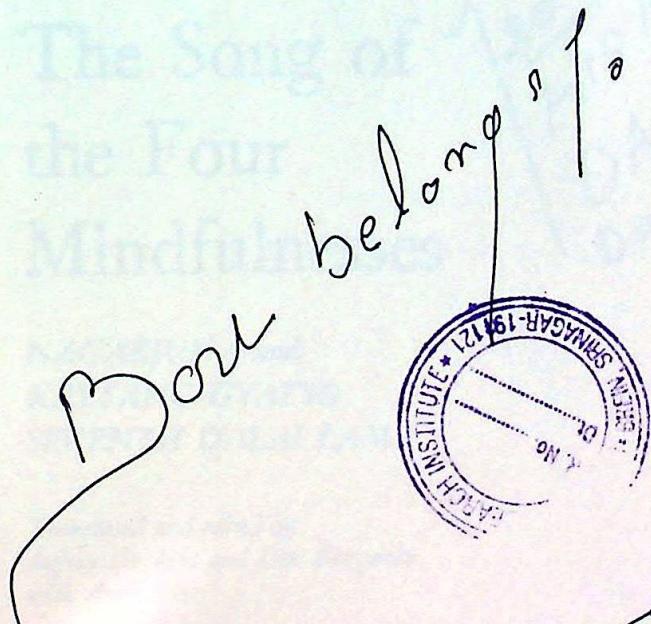
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The Precious Garland
and
The Song of the
Four Mindfulnesses



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THE WISDOM OF TIBET SERIES

By Tenzin Gyatso, The Fourteenth Dalai Lama

The Buddhism of Tibet
and
The Key to the Middle Way

volume 1

The Precious
Garland
and
The Song of
the Four
Mindfulnesses

*NAGARJUNA and
KAYSANG GYATSO
SEVENTH DALAI LAMA*

*Translated and edited by
Jeffrey Hopkins and Lati Rinpoche
with Anne Klein*

FOREWORD BY HIS HOLINESS TENZIN GYATSO
THE FOURTEENTH DALAI LAMA

Harper & Row, Publishers
New York, Evanston, San Francisco, London

*I am
HIS HIGHNESS
DALAI LAMA
Daeamsila*

Library of Congress forms of authors' names:
Nāgārjuna;
Bskal-bzañ-rgya-mtsho, Dalai Lama VII, 1708-1757

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Foreword

Sentient beings in general and mankind in particular have made and are continuing to make efforts to bring about their happiness and comfort by many different methods in accordance with their varying abilities. However, through a multitude of bad causes, both external and internal, they are continually tormented by many sufferings such as mental agitation and so forth. People in particular, unlike other living beings, create disturbances for themselves and others by reason of differences such as of country, race, political system and theory. As a result of these differences, groups of men are amassed, war is made and so on. Like intentionally putting a finger in its own eye, mankind consciously engages in many techniques that bring various undesirable consequences upon itself, such as causes for fear, man-made diseases, starvation and untimely death.

I have thought that under the circumstances of such a delicate time as described above, it would be wonderful if even a few people for a short period could have some internal peace. Also, many intelligent persons are analysing and seeking the meaning of emptiness. Based on that, I have commissioned the translation into English and publication of the following works:

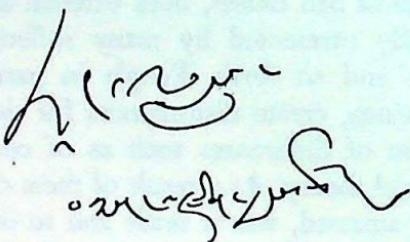
The Buddhism of Tibet and *The Key to the Middle Way*,
both by myself.

The Precious Garland of Advice for the King, by the protector Nāgārjuna. This good explanation is a great compendium of both the profound emptiness and the extensive deeds of compassion, illuminating as well techniques for social welfare.

FOREWORD

The Song of the Four Mindfulnesses, by Kaysang Gyatso the Seventh Dalai Lama. This work has only a few words, but contains all the essentials of sūtra and tantra.

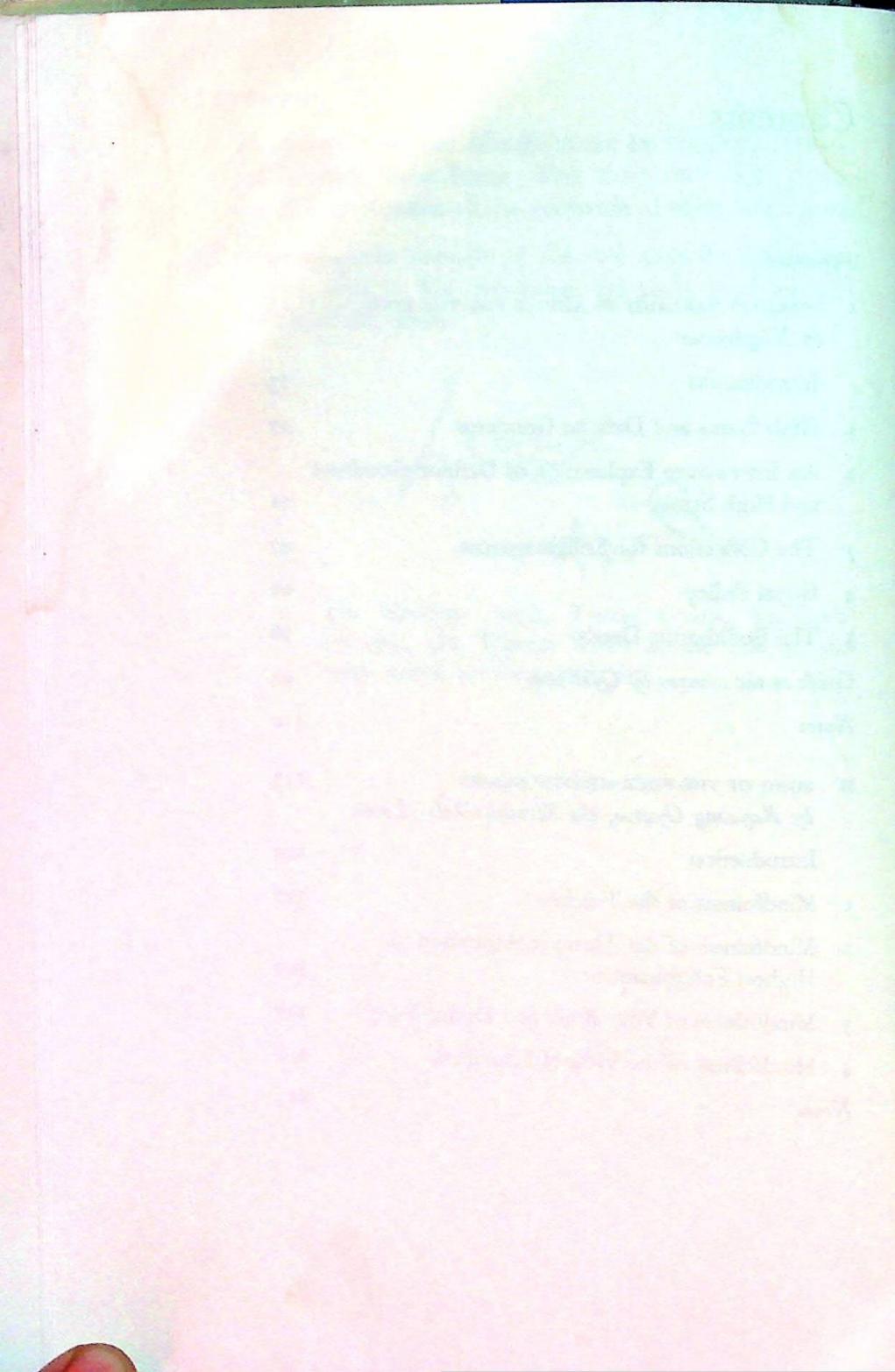
The present volume consists of the two texts by Nāgārjuna and Kaysang Gyatso. My two works are to be found in the first volume of this series.



The Buddhist monk, Tenzin Gyatso, BE 2516,
AD 1972, the Tibetan Water Mouse year in the
tenth month on the twelfth day.

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I

The Precious Garland
of Advice
for the King

(Sanskrit: *Rājaparikathā-ratnamālā*)

NĀGĀRJUNA

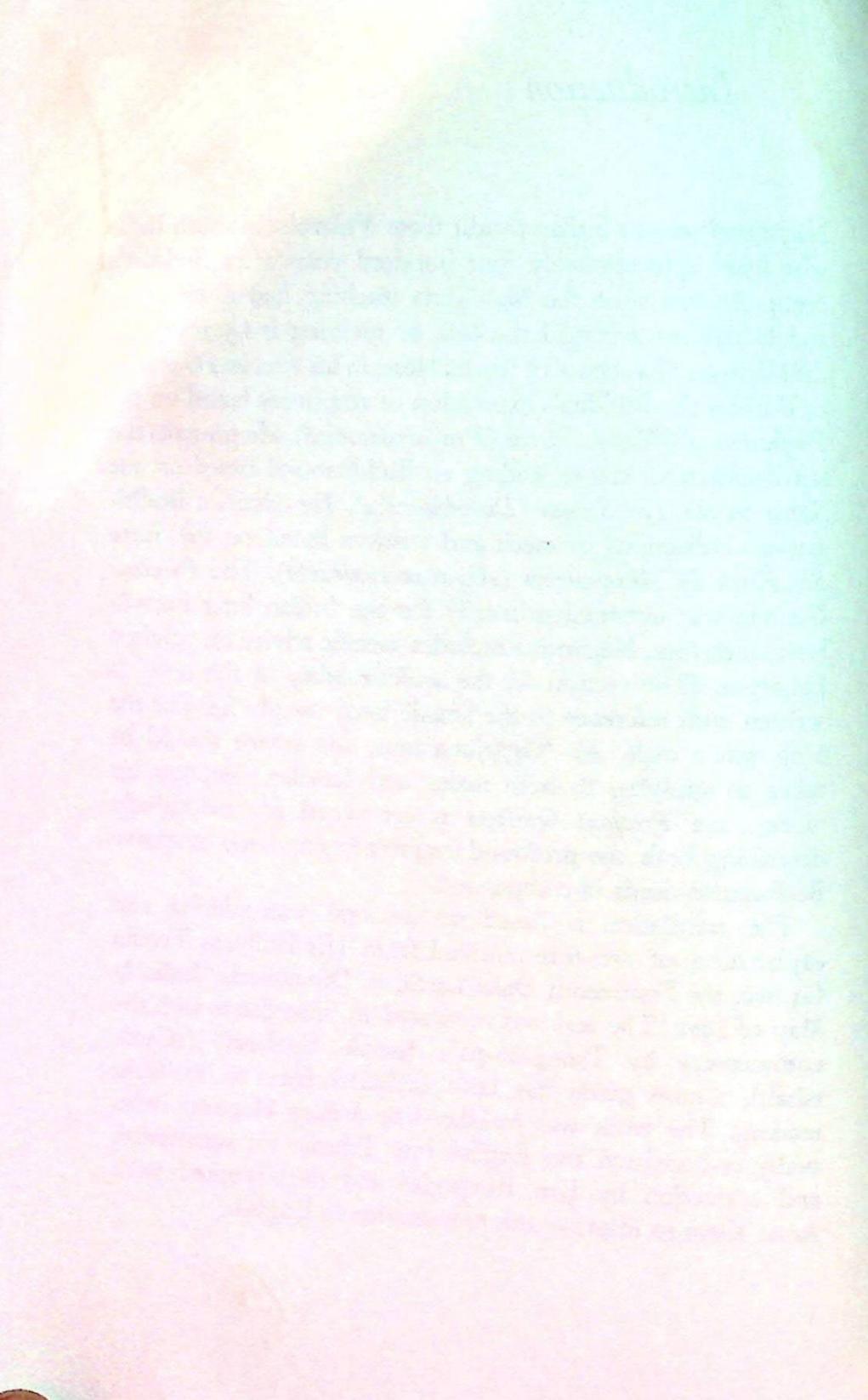
*Obeisance of the translators from Sanskrit
into Tibetan
Homage to all Buddhas and Bodhisattvas*



Introduction

Nāgārjuna was an Indian pandit from Vidarbha in south India who lived approximately four hundred years after Buddha's death. At that time the Mahāyāna teaching had diminished, and Nāgārjuna assumed the task of reviving it by founding the Mādhyamika school of tenets. Here, in his *Precious Garland*, he clarifies the Buddha's exposition of emptiness based on the *Perfection of Wisdom Sūtras* (*Prajñāpāramitā*). He presents the ten Bodhisattva stages leading to Buddhahood based on the *Sūtra on the Ten Stages* (*Daśabhūmika*). He details a Bodhisattva's collections of merit and wisdom based on the *Sūtra Set Forth by Akṣayamatī* (*Akṣayamatinirdeśa*). The *Precious Garland* was intended primarily for the Indian king Śātavāhana, therefore, Nāgārjuna includes specific advice on ruling a kingdom. (The section on the undesirability of the body is written with reference to the female body simply because the king was a male. As Nāgārjuna says, the advice should be taken as applying to both males and females.) Among his works, the *Precious Garland* is renowned for extensively describing both the profound emptinesses and the extensive Bodhisattva deeds of compassion.

The translation is based on an oral transmission and explanation of the text received from His Holiness Tenzin Gyatso, the Fourteenth Dalai Lama, in Dharamsala, India in May of 1972. The text was translated in accordance with the commentary by Tsong-ka-pa's disciple Gyel-tsap (rGyal-tshab), whose guide has been included here to facilitate reading. The work was translated by Jeffrey Hopkins, who orally re-translated the English into Tibetan for verification and correction by Lati Rinpoche and then worked with Anne Klein to improve the presentation in English.



Chapter One

High Status and Definite Goodness

- 1 I bow down to the all-knowing,
Freed from all defects,
Adorned with all virtues,
The sole friend of all beings.
- 2 O King, I will explain practices solely
Virtuous to generate in you the doctrine,
For the practices will be established
In a vessel of the excellent doctrine.
- 3 In one who first practises high status
Definite goodness arises later,
For having attained high status one comes
Gradually to definite goodness.
- 4 High status is thought of as happiness,
Definite goodness as liberation,
The quintessence of their means
Are briefly faith and wisdom.
- 5 Through faith one relies on the practices,
Through wisdom one truly knows,
Of these two wisdom is the chief,
Faith is its prerequisite.

- 6 He who does not neglect the practices
Through desire, hatred, fear or ignorance
Is known as one of faith, a superior
Vessel for definite goodness.
- 7 Having thoroughly analysed
All deeds of body, speech and mind,
He who realises what benefits self
And others and who always practises is wise.
- 8 Not killing, no longer stealing,
Forsaking the wives of others,
Refraining completely from false,
Divisive, harsh and senseless speech,
- 9 Forsaking covetousness, harmful
Intent and the views of Nihilists—
These are the ten white paths of
Action, their opposites are black.
- 10 Not drinking intoxicants, a good livelihood,
Non-harming, considerate giving, honouring
The honourable, and love—
Practice in brief is that.
- 11 Practice does not mean to
Mortify the body,
For one has not ceased to injure
Others and is not helping them.
- 12 He who does not esteem the great path of excellent
Doctrine which is bright with ethics, giving and patience,
Afflicts his body, takes
Bad paths like jungle trails;

13 His body entangled with vicious
 Afflictions, he enters for a long time
 The dreadful jungle of cyclic existence
 Among the trees of endless beings.

14 A short life comes through killing,
 Much suffering through harming,
 Through stealing poor resources,
 Through adultery enemies.

15 From lying arises slander,
 A parting of friends from divisiveness,
 From harshness hearing the unpleasant,
 From senselessness one's speech is not respected.

16 Covetousness destroys one's wishes,
 Harmful intent yields fright,
 Wrong views lead to bad views
 And drink to confusion of the mind.

17 Through not giving comes poverty,
 Through wrong livelihood, deception,
 Through arrogance a bad lineage,
 Through jealousy little beauty.

18 A bad colour comes through anger,
 Stupidity from not questioning
 The wise. The main fruit¹ of all this
 Is a bad migration for humans.

19 Opposite to the well known
 Fruits of these non-virtues
 Is a the arising of effects
 Caused by all the virtues.

THE PRECIOUS GARLAND

20 Desire, hatred, ignorance and
The actions they generate are non-virtues.
Non-desire, non-hatred, non-ignorance
And the actions they generate are virtues.

21 From non-virtues come all sufferings
And likewise all bad migrations,
From virtues all happy migrations
And the pleasures of all births.

22 Desisting from all non-virtues
And always engaging in virtues
With body, speech and mind—these are
Known as the three forms of practice.

23 Through these practices one is freed from becoming
A hell-denizen, hungry ghost or animal;
Reborn as a human or god one realises
Extensive happiness, fortune and dominion.

24 Through the concentrations, immeasurables and form-
lessnesses
One experiences the bliss of Brahmā and so forth.
Thus in brief are the practices
For high status and their fruits.

25 The doctrines of definite goodness are
Said by the Conquerors to be deep,
Subtle and frightening to
Children who are not learned.

26 'I am not, I will not be.
I have not, I will not have',
That frightens all children
And kills fear in the wise.

27 By him who speaks only to help
 Beings, it was said that they all
 Have arisen from the conception of 'I'
 And are enveloped with the conception of 'mine'.

28 'The "I" exists, the "mine" exists.'
 These are wrong as ultimates,
 For the two are not [established]
 By a true and correct consciousness.

29 The mental and physical aggregates arise
 From the conception of 'I' which is false in fact.²
 How could what is grown
 From a false seed be true?

30 Having thus seen the aggregates as untrue,
 The conception of 'I' is abandoned
 And due to this abandonment
 The aggregates arise no more.

31 Just as it is said
 That an image of one's face is seen
 Depending on a mirror
 But does not in fact exist [as a face],

32 So the conception of 'I' exists
 Dependent on the aggregates,
 But like the image of one's face
 In reality the 'I' does not exist.

33 Just as without depending on a mirror
 The image of one's face is not seen,
 So too the 'I' does not exist
 Without depending on the aggregates.

34 When the superior Ānanda had
 Attained [insight into] what this means,
 He won the eye of doctrine and taught it
 Continually to the monks.³

35 There is misconception of an 'I' as long
 As the aggregates are misconceived,
 When this conception of an 'I' exists,
 There is action which results in birth.

36 With these three pathways mutually causing each
 Other without a beginning, middle or an end,
 This wheel of cyclic existence
 Turns like the 'wheel' of a firebrand.

37 Because this wheel is not obtained from self, other
 Or from both, in the past, the present or the future,
 The conception of an 'I' ceases
 And thereby action and rebirth.

38 Thus one who sees how cause and effect
 Are produced and destroyed
 Does not regard the world
 As really existent or non-existent.

39 Thus one who has heard but does not examine
 The doctrine which destroys all suffering,
 And fears the fearless state
 Trembles due to ignorance.

40 That all these will not exist in nirvāṇa
 Does not frighten you [a Hīnayānist],
 Why does their non-existence
 Explained here cause you fright?

41 'In liberation there is no self and are no aggregates.'
 If liberation is asserted thus,
 Why is the removal here of the self
 And of the aggregates not liked by you?

42 If nirvāṇa is not a non-thing,
 Just how could it have thingness?
 The extinction of the misconception
 Of things and non-things is called nirvāṇa.

43 In brief the view of nihilism is
 That actions bear no fruits; without
 Merit and leading to a bad state,
 It is regarded as the wrong view.

44 In brief the view of existence
 Is that there are fruits of actions;
 Meritorious and conducive to happy
 Migrations, it is regarded as the right view.

45 Because 'is' and 'is not' are destroyed by wisdom,
 There is a passage beyond merit and sin,
 This, say the excellent, is liberation
 From both bad and happy migrations.

46 Seeing production⁴ as caused
 One passes beyond non-existence,
 Seeing cessation as caused
 One no longer asserts existence.

47 Previously produced and simultaneously produced⁵
 [Causes] are non-causes; thus there are no causes in fact,
 Because [inherently existent] production is not
 Conventionally or ultimately known at all.

48 When this is, that arises,
 Like short when there is tall.
 When this is produced, so is that,
 Like light from a flame.

49 When there is tall, there must be short,
 They exist not through their own nature,
 Just as without a flame
 Light too does not arise.^{5a}

50 Having thus seen that effects arise
 From causes, one asserts what appears
 In the conventions of the world
 And does not accept nihilism.

51 He who refutes [inherently existent cause
 And effect] does not develop [the view of] existence,
 [Asserting] as true what does not arise from conventions;
 Thereby one not relying on duality is liberated.

52 A form seen from a distance
 Is seen clearly by those nearby.
 If a mirage were water, why
 Is water not seen by those nearby?

53 The way this world is seen
 As real by those afar
 Is not so seen by those nearby
 [For whom it is] signless like a mirage.

54 Just as a mirage is like water but is
 Not water and does not in fact exist [as water],
 So the aggregates are like a self but are
 Not selves and do not in fact exist [as selves].

55 Having thought a mirage to be
 Water and then having gone there,
 He would just be stupid to surmise
 'That water does not exist.'

56 One who conceives of the mirage-like
 World that it does or does not exist
 Is consequently ignorant. When there is
 Ignorance, one is not liberated.

57 A follower of non-existence suffers bad migrations,
 But happy ones accrue to followers of existence;
 One who knows what is correct and true does not rely
 On dualism and so becomes liberated.

58 If through knowing what is correct and true
 He does not assert existence and non-existence
 And thereby [you think] he believes in non-existence,
 Why should he not be a follower of existence?

59 If from refuting [inherent] existence
 Non-existence then accrues to him,
 Why from refuting non-existence
 Would existence not accrue to him?

60 Those who rely on enlightenment
 Have no nihilistic thesis,
 Behaviour or thought, how can
 They be seen as nihilists?

61 Ask the worldly ones, the Sāṃkhyas,
 Owl-Followers⁶ and Nirgranthas,
 The proponents of a person and aggregates,
 If they propound what passes beyond 'is' and 'is not'.

62 Thereby know that the ambrosia
 Of the Buddhas' teaching is called profound,
 An uncommon doctrine passing
 Far beyond existence and non-existence.

63 Ultimately how could the world exist with a nature
 Which has gone beyond the past, the present
 And the future, not going when destroyed,
 Not coming and not staying even for an instant?

64 Because in reality there is
 No coming, going or staying,
 What ultimate difference is there
 Then between the world and nirvāṇa?

65 If there is no staying, there can be
 No production and no cessation.
 Then how could production, staying and
 Cessation ultimately exist?⁷

66 How are things non-momentary
 If they are always changing?
 If they do not change, then how
 In fact can they be altered?

67 Do they become momentary through
 Partial or complete disintegration?
 Because an inequality⁸ is not apprehended,
 This momentariness cannot be admitted.

68 When a thing ceases to exist through momentariness,
 How can anything be old?
 When a thing is non-momentary due to constancy
 How can anything be old?

69 Since a moment ends it must have
 A beginning and a middle,
 This triple nature of a moment means
 That the world never abides for an instant.

70 Also the beginning, middle and end
 Are to be analysed like a moment;
 Therefore, beginning, middle and end
 Are not [produced] from self or other.

71 Due to having many parts 'one' does not exist,
 There is not anything which is without parts,
 Further without 'one' 'many' does not exist
 And without existence there is no non-existence.

72 If through destruction or an antidote
 An existent ceases to exist,
 How could there be destruction or
 An antidote without an existent?

73 Ultimately the world cannot
 Through nirvāṇa disappear.
 Asked whether it had an end
 The Conqueror was silent.

74 Because he did not teach this profound doctrine
 To worldly beings who were not receptacles,
 The all-knowing one is therefore known
 As omniscient by the wise.

75 Thus the doctrine of definite goodness
 Was taught by the perfect Buddhas,
 The seers of reality, as profound,
 Unapprehendable and baseless.⁹

THE PRECIOUS GARLAND

76 Frightened by this baseless doctrine,
Delighting in a base, not passing
Beyond existence and non-existence,
Unintelligent beings ruin themselves.

77 Afraid of the fearless abode,
Ruined, they ruin others.
O King, act in such a way
That the ruined do not ruin you.

78 O King, lest you be ruined
I will explain through the scriptures
The mode of the supramundane,
The reality that relies not on dualism.

79 This profundity which liberates
And is beyond both sin and virtue
Has not been tasted by those who fear the baseless,
The others, the Forders¹⁰ and even by ourselves.

80 A person is not earth, not water,
Not fire, not wind, not space,
Not consciousness and not all of them;
What person is there other than these?

81 Just as the person is not an ultimate
But a composite of six constituents,
So too each of them in turn is a
Composite and not an ultimate.

82 The aggregates are not the self, they are not in it,
It is not in them, without them it is not,
It is not mixed with the aggregates like fire and fuel,¹¹
Therefore how can the self exist?

83 The three elements¹² are not earth, they are not in it,
 It is not in them, without them it is not;
 Since this applies to each,
 They like the self are false.

84 By themselves earth, water, fire and wind
 Do not inherently exist;
 When any three are absent, there cannot be one,
 When one is absent, so too are the three.

85 If when three are absent, the one does not exist
 And if when one is absent, the three do not exist,
 Then each itself does not exist;
 How can they produce a composite?

86 Otherwise if each itself exists,
 Why without fuel is there no fire?
 Likewise why is there no water, wind or earth
 Without motility, hardness or cohesion?

87 If [it is answered that] fire is well known [not to exist
 Without fuel but the other three elements exist
 Independently], how could your three exist in themselves
 Without the others? It is impossible for the three
 Not to accord with dependent-arising.

88 How can those existing by themselves
 Be mutually dependent?
 How can those which exist not by themselves
 Be mutually dependent?

89 If as individuals they do not exist,
 But where there is one, the other three are there,
 Then if unmixed, they are not in one place,
 And if mixed, they cease to be individuals.

THE PRECIOUS GARLAND

90 The elements do not themselves exist individually,
So how could their own individual characters do so?
What do not themselves individually exist cannot pre-
dominate;¹³
Their characters are regarded as conventionalities.

91 This mode of refutation is also to be applied
To colours, odours, tastes and objects of touch,
Eye, consciousness and form,
Ignorance, action and birth,

92 Agent, object, acting and number,
Possession, cause, effect and time,
Short and long and so forth,
Name and name-bearer as well.

93 Earth, water, fire and wind,
Tall and short, subtle and coarse
Virtue and so forth are said by the Subduer
To cease in the consciousness [of reality].

94 The spheres of earth, water, fire
And wind do not appear to that
Undemonstrable consciousness,
Complete lord over the limitless.

95 Here tall and short, subtle and coarse,
Virtue and non-virtue
And here names and forms
All cease to be.

96 What was not known is known
To consciousness as [the reality of] all
That appeared before. Thereby these phenomena
Later cease to be in consciousness.

97 All these phenomena related to beings
 Are seen as fuel for the fire of consciousness,
 They are consumed through being burned
 By the light of true discrimination.

98 The reality is later ascertained
 Of what was formerly imputed by ignorance;
 When a thing is not found,
 How can there be a non-thing?

99 Because the phenomena of forms are
 Only names, space too is only a name;
 Without the elements how could forms exist?
 Therefore even 'name-only' does not exist.

100 Feelings, discriminations, factors of composition
 And consciousnesses are to be considered
 Like the elements and the self, thereby
 The six constituents¹⁴ are selfless.

Chapter Two

*An Interwoven Explanation of
Definite Goodness and High Status*

101 Just as there is nothing when
A banana tree with all its parts
Is torn apart, it is the same when a person
Is divided into the [six] constituents.¹⁵

102 Therefore the Conquerors said,
'All phenomena are selfless.'
Since this is so, you must accept
All six constituents as selfless.

103 Thus neither self nor non-self
Are understood as real,
Therefore the Great Subduer rejected
The views of self and non-self.

104 Sights, sounds and so forth were said by the Subduer
Neither to be true nor false;
If from one position its opposite arises,
Both in fact do not exist.¹⁶

105 Thus ultimately this world
Is beyond truth and falsehood,
Therefore he does not assert
That it really is or is not.

106 [Knowing that] these in all ways do not exist,
 How could the All-Knower say
 They have limits or no limits,
 Or have both or neither?

107 'Innumerable Buddhas have come, will come and are
 Here at present; there are tens of millions of sentient
 Beings, but the Buddhas will abide
 In the past, the present and the future;

108 'The extinguishing of the world in the three
 Times does not cause it to increase,¹⁷
 Then why was the All-Knower silent
 About the limits of the world?'

109 That which is secret for a common
 Being is the profound doctrine,
 The illusory nature of the world,
 The ambrosia of the Buddha's teaching.

110 Just as the production and disintegration
 Of an illusory elephant are seen,
 But the production and disintegration
 Do not really exist,

111 So the production and disintegration
 Of the illusory world are seen,
 But the production and disintegration
 Ultimately do not exist.

112 Just as an illusory elephant,
 But a bewildering of consciousness,
 Comes not from anywhere,
 Goes not, nor really stays,

113 So this world of illusion,
A bewildering of consciousness,
Comes not from anywhere,
Goes not, nor really stays.

114 Thus it has a nature beyond time;
Other than as a convention
What world is there in fact
Which would be 'is' or 'is not'?

115 This was why the Buddha
At all times kept silent
About the fourfold format: with or
Without a limit, both or neither.¹⁸

116 When the body, which is unclean,
Coarse, an object of the senses,
Does not stay in the mind [as unclean],
Although it is all the time in view,

117 Then how could this doctrine
Which is most subtle, profound,
Baseless and not manifest,
Appear with ease to the mind?

118 Realising that this doctrine is too
Profound and hard to understand,
The Buddha, the Subduer,
Turned away from teaching it.

119 This doctrine wrongly understood
Ruins the unwise,¹⁹ because
They sink into the filth
Of nihilistic views.

120 Further, the stupid who fancy
 Themselves wise,²⁰ having a nature
 Ruined by rejecting [emptiness] fall headfirst
 To a fearful hell from their wrong understanding.

121 Just as one comes to ruin
 Through wrong eating and obtains
 Long life, freedom from disease,
 Strength and pleasure through right eating,

122 So one comes to ruin
 Through wrong understanding
 But gains bliss and complete enlightenment
 Through right understanding.

123 Therefore having forsaken all nihilistic
 Views and rejections concerning emptiness,
 Strive your best to understand correctly
 For the sake of achieving all your aims.

124 If this doctrine is not truly understood,
 The conception of an 'I' prevails,
 Hence come virtuous and non-virtuous actions
 Which give rise to good and bad rebirths.

125 So long then as the doctrine that destroys
 The misconception of an 'I' is not known,
 Take care always to practise
 Giving, ethics and patience.

126 A king who performs actions
 With their prior, intermediary
 And final practices
 Is not harmed here or in the future.

127 Here through the practices come fame and happiness,
 There is no fear now or at the point of death,
 In the next life flourishes happiness,
 Therefore always observe the practices.

128 The practices are the best policy,
 It is through them that the world is pleased;
 Neither here nor in the future is one
 Cheated by a world that has been pleased.

129 The world is displeased
 By the policies of non-practice;
 Due to the displeasure of the world
 One is not pleased here or in the future.

130 How could those of bad understanding
 On a path to bad migrations, wretched,
 Intent on deceiving others, having
 Wrong aims, understand what is meaningful?

131 How could one intent on deceiving
 Others be a man of policy?
 Through it he will be cheated
 In many thousands of births.

132 One who seeks disfavour for an enemy
 Should neglect his faults and observe his virtues,
 That brings help to oneself
 And disfavour to the foe.

133 You should cause the religious
 And the worldly to assemble
 Through giving, speaking pleasantly,
 Behaving with purpose and concordance.²¹

134 Just as by themselves the true words
 Of kings generate firm trust,
 So their false words are the best means
 To create distrust.

135 What is not deceitful is the truth
 And not a fabrication of the mind,
 What to others is solely helpful is the truth,
 The opposite is falsehood since it does not help.

136 Just as one splendid charity
 Conceals the faults of kings,
 So avarice destroys
 All their wealth.

137 In peace there is profundity
 From which the highest respect arises,
 From respect come power and command,
 Therefore observe peace.

138 From wisdom comes a mind unshakeable,
 Relying not on others, firm
 And not deceived, therefore,
 O King, be intent on wisdom.

139 A lord of men having the four goodnesses,
 Truth, giving, peace and wisdom,
 Is praised by gods and men
 As are the four good practices themselves.

140 Wisdom and practice always grow
 For one who keeps company
 With those whose speech is beneficial, who are pure,
 Wise, compassionate and not contaminated.

141 Rare are helpful speakers,
Listeners are rarer,
But rarer still are words
Which though unpleasant help at once.

142 Therefore having realised the unpleasant
As being helpful, act on it quickly,
Just as when ill one takes nauseous
Medicine from one of a loving nature.

143 Always considering that life, health
And dominion are impermanent,
You will make an intense effort
Just to carry out the practices.

144 Seeing that death is certain, that
When dead one suffers from one's sins,
You should not sin, although
There might be passing pleasure.

145 Sometimes horror is seen
And sometimes it is not,²²
If there is comfort in one,
Why fear you not the other?

146 Intoxicants lead to worldly scorn,
Affairs are ruined, wealth is wasted,
The unsuitable is done from delusion,
Therefore never take intoxicants.

147 Gambling causes avarice,
Unpleasantness, hatred, deception, cheating,
Wildness, lying, senseless and harsh speech,
Therefore never gamble.

148 Lust for a woman mostly comes
 From thinking that her body is clean,
 But there is nothing clean
 In a woman's body.

149 The mouth is a vessel filled with foul
 Saliva and filth between the teeth,
 The nose with fluids, snot and mucus,
 The eyes with their own filth and tears.

150 The body is a vessel filled
 With excrement, urine, lungs and liver;
 He whose vision is obscured and does not see
 A woman thus, lusts for her body.

151 Just as some fools desire
 An ornamented pot of filth,
 So the ignorant and obscure
 And the worldly desire women.

152 If the world is greatly attached
 To the nauseous stinking body
 Which should cause loss of attachment,
 How can it be led to freedom from desire?

153 Just as pigs yearn greatly for
 A source of excrement, urine and vomit,
 So some lustful ones desire
 A source of excrement, urine and vomit.

154 This filthy city of a body,
 With protruding holes for the elements
 Is called by stupid beings
 An object of pleasure.

155 Once you have seen for yourself the filth
 Of excrement, urine and so forth,
 How could you be attracted
 To a body so composed?

156 Why should you lust desirously for this
 While recognising it as a filthy form
 Produced by a seed whose essence is filth,
 A mixture of blood and semen?

157 He who lies on the filthy mass
 Covered by skin moistened with
 Those fluids, merely lies
 On top of a woman's bladder.

158 If whether beautiful or
 Ugly, whether old or young,
 All the bodies of women are filthy
 From what attributes does your lust arise?

159 Just as it is not fit to desire
 Filth although it have a good colour
 And shape in its very freshness,
 So is it with a woman's body.

160 How could the nature of this putrid corpse,
 A rotten mass covered outside by skin,
 Not be seen when it looks
 So very horrible?

161 'The skin is not foul,
 It is like a cloak.'
 Over a mass of filth
 How could it be clean?

162 A pot though beautiful outside
 Is reviled when filled with filth.
 Why is the body, when so filled
 And foul by nature, not reviled?

163 If against filth you revile,
 Why not against this body
 Which befouls clean scents,
 Garlands, food and drink?

164 Just as one's own or others'
 Filthiness is reviled,
 Why not revile against one's own
 And others' filthy bodies?

165 Since your own body is
 As filthy as a woman's,
 Should not you abandon
 Desire for self and other?

166 If you yourself wash this body
 Dripping from the nine wounds²³
 And still do not think it filthy, what
 Use have you for profound instruction?

167 Whoever composes poetry with
 Metaphors which elevate this body—
 O how shameless! O how stupid!
 How embarrassing before the wise!

168 Since these sentient beings are obscured
 By the darkness of ignorance,
 They quarrel mostly over what they want
 Like dogs for the sake of some filth.

169 There is pleasure when a sore is scratched,
But to be without sores is more pleasurable still;
There are pleasures in worldly desires,
But to be without desires is more pleasurable still.

170 If you thus analyse, even though
You do not become free from desire,
Because your desire has lessened
You will no longer lust for women.

171 To hunt game is an endless
Cause of a short life,
Suffering and hell,
Therefore always keep from killing.

172 Bad like a snake with poisonous
Fangs, its body stained with filth,
Is he who frightens embodied
Beings when he encounters them.

173 Just as farmers are gladdened
When a great rain-cloud gathers,
So one who gladdens embodied beings
When he encounters them is good.

174 Thus always observe the practices
And not those counter to them.

* * * * *

If you and the world wish to gain
The highest enlightenment,

175 Its roots are the altruistic aspiration
To enlightenment firm like Meru, the king of mountains,
The compassion which reaches to all quarters,
The wisdom which relies not on duality.

176 O great King, listen to how
 Your body will be adorned
 With the two and thirty
 Signs of a great being.

177 Through the proper honouring of reliquaries,²⁴
 Honourable beings, superiors and the elderly
 You will become a Universal Monarch,
 Your glorious hands and feet marked with [a design of]
 wheels.

178 O King, always maintain firmly
 What you have vowed about the practices,
 You will then become a Bodhisattva
 With feet that are very level.

179 Through gifts and pleasant speech,
 Purposeful and concordant behaviour
 You will have hands with glorious
 Fingers joined by webs [of light].

180 Through abundant giving
 Of the best food and drink
 Your glorious hands and feet will be soft;
 Your hands and feet and shoulder blades
 And the nape of your neck will broaden,
 So your body will be big and those seven areas broad.

181 Through never doing harm and freeing the condemned
 Beautiful will be your body, straight and large,
 Very tall with long fingers
 And broad backs of the heels.

182 Through promoting the vowed practices
Your good colour will be glorious,
Your ankles will not be prominent,
Your body hairs will grow upwards.

183 Through your zeal for knowledge and the arts
And so forth, and through imparting them
You will have the calves of an antelope,
A sharp mind and great wisdom.

184 If others seek your wealth and possessions,
Through the discipline of immediate giving
You will have broad hands, a pleasant complexion
And will become a leader of the world.

185 Through reconciling well
Friends who have been divided
Your glorious secret organ
Will retract inside.

186 Through giving good houses
And nice comfortable carpets
Your colour will be very soft
Like pure stainless gold.

187 Through giving the highest powers [or kingdoms]
And following a teacher properly
You will be adorned by each and every hair
And by a circle of hair between the eyebrows.

188 Through speech that is pleasant and pleasing
And by acting upon the good speech [of others]
You will have curving shoulders
And a lion-like upper body.

189 If you nurse and cure the sick,
 Your chest will be broad,
 You will live naturally
 And all tastes will be the best.

190 Through initiating activities concordant
 With the practices, the swelling on your crown^{24a}
 Will stand out well and [your body] will be
 Symmetrical like a banyan tree.

191 Through speaking true and soft words
 Over the years, O lord of men,
 Your tongue will be long and
 Your voice that of Brahmā.

192 Through speaking true words
 Always at all times
 You will have cheeks like a lion,
 Be glorious and hard to best.

193 Through showing great respect, serving
 Others and doing what should be done,
 Your teeth will shine
 Very white and even.

194 Through using true and non-divisive
 Speech over a long time
 You will have forty glorious teeth
 Set evenly and good.

195 Through viewing things with love
 And without desire, hatred or delusion
 Your eyes will be bright and blue
 With eyelashes like a bull.

196 Thus in brief know well
 These two and thirty signs
 Of a great lion of a being
 Together with their causes.

197 The eighty minor marks arise
 From a concordant cause of love;
 Fearing this text would be too long,
 I will not, O King, explain them.

198 All Universal Emperors
 Are regarded as having these,
 But their purity, their lustre and beauty
 Cannot begin to match those of a Buddha.

199 The good major and minor marks
 Of a Universal Emperor
 Are said to arise from a single act
 Of faith in the King of Subduers.

200 But such virtue accumulated with a mind
 One-pointed for a hundred times ten million aeons
 Cannot produce even one
 Of the hair-pores of a Buddha.
 Just as the brilliance of suns
 Is slightly like that of fireflies,
 So the signs of a Buddha are slightly like
 Those of a Universal Emperor.

Chapter Three

*The Collections for
Enlightenment*

201 Great King, hear how from the great
Scriptures of the Mahāyāna
The marks of a Buddha arise
From merit inconceivable.

202 The merit which creates all Solitary
Realisers, Learners and Non-Learners
And all the merit of the transient world
Is measureless like the universe itself.

203 Through such merit ten times extended
One hair-pore of a Buddha is achieved;
All the hair-pores of a Buddha
Arise in just the same way.

204 Through multiplying by a hundred
The merit which produces
All the hair-pores of a Buddha
One auspicious minor mark is won.

205 O King, as much merit as is required
For one auspicious minor mark,
So much also is required
For each up to the eightieth.

206 Through multiplying by a hundred
 The collection of merit which achieves
 The eighty auspicious minor marks
 One major sign of a great being arises.

207 Through multiplying by a thousand
 The extensive merit which is the cause
 Of achieving the thirty minor signs
 The hair-treasure like a full moon arises.²⁵

208 Through multiplying by a hundred thousand
 The merit for the hair-treasure
 A protector's crown-protrusion
 Is produced, imperceptible [as to size].

[Through increasing by ten million times a hundred
 Thousand the merit for the crown-protrusion
 There comes the excellence which gives the euphony
 Of a Buddha's speech and its sixty qualities.]²⁶

209 Though such merit is measureless
 For brevity it is said to have a measure
 And all of it is said to be
 Ten times the merit of the world.

210 When the causes of even the Form Body
 Of a Buddha are immeasurable
 As the world, how then could the causes
 Of the Body of Truth be measured?

211 If the causes of all things are small
 But they produce extensive effects,
 The thought that the measureless causes of Buddhahood
 Have measurable effects must be eliminated.

212 The Form Body of a Buddha
 Arises from collected merit,
 The Body of Truth in brief, O King,
 Arises from collected wisdom.

213 Thus these two collections cause
 Buddhahood to be attained,
 So in brief always rely
 Upon merit and wisdom.

214 Do not be lazy about this [amassing]
 Of merit to achieve enlightenment
 Since reasoning and scripture
 Can restore one's spirits.

215 Just as in all directions
 Space, earth, water, fire and wind
 Are without limit, so suffering
 Sentient beings are limitless.

216 The Bodhisattvas through their compassion
 Lead these limitless sentient beings
 Out of suffering and establish
 Them definitely in Buddhahood.

217 Whether sleeping or not sleeping,
 After thoroughly assuming [such compassion]
 He who remains steadfast,
 Even though he might become non-conscious,

218 Always accumulates merit as limitless as all
 Sentient beings, for their number has no limit.
 Know then that since [the causes] are limitless
 Limitless Buddhahood is not hard to attain.

219 [A Bodhisattva] stays for a limitless time [in the world],
 For limitless embodied beings he seeks
 The limitless [qualities of] enlightenment
 And performs virtuous actions without limit.

220 Though enlightenment is limitless,
 How could he not attain it
 With these four limitless collections
 Without being delayed for long?

221 The limitless collections
 Of merit and wisdom
 Eradicate most quickly
 The sufferings of mind and body.

222 The physical sufferings of bad migrations
 Such as hunger and thirst arise from sins;
 A Bodhisattva does not sin and through his merit
 Does not [suffer physically] in other lives.

223 The mental sufferings of desire,
 Fear, avarice and so forth arise
 From obscuration; he knows them to be baseless
 And so can uproot quickly [all mental suffering].

224 Since he is not greatly harmed
 By physical and mental pain,
 Why should he be discouraged even though
 He leads the worldly beings in all worlds?

225 It is hard to bear suffering even for a little,
 What need is there to speak of doing so for long?
 What can ever harm a happy man
 Who never suffers for an instant?

226 If his body does not suffer,
How can he suffer in his mind?
Through his great compassion he feels pain
For the world and so stays in it long.²⁷

227 Do not then be lazy thinking
Buddhahood is far away.
Always strive hard for these collections
To wipe out faults and attain virtues.

228 Realising that ignorance, desire
And hatred are defects, forsake them completely.
Realise that non-desire, non-hatred and non-ignorance
Are virtues and so practise them with vigour.

229 Through desire one is reborn a hungry ghost,
Through hatred in a hell, through ignorance
Mostly as an animal; through stopping these
One becomes a god or a human being.

230 To eliminate all defects and maintain
The virtues are the practices of high status;
To wipe out all misconceptions through the consciousness
[Of reality] is the practice of definite goodness.

231 With respect and without stint you should construct
Images of Buddha, reliquaries and temples
And provide abundant riches,
Food, necessities and so forth.

232 Please construct from all precious substances
Images of Buddha with fine proportions,
Well designed and sitting on lotuses
Adorned with all precious substances.

233 You should sustain with all endeavour
 The excellent doctrine and the assembly
 Of monks, and decorate reliquaries
 With gold and jewelled friezes.

234 Revere the reliquaries
 With gold and silver flowers,
 Diamonds, corals, pearls,
 Emeralds, cat's eye gems and sapphires.

235 To revere the teachers of the doctrine
 Is to do what pleases them,
 [Offering] goods and services
 And relying firmly on the doctrine.²⁸

236 Listen to a teacher with homage
 And respect, serve and pray to him.
 Always respectfully revere
 The [other] Bodhisattvas.

237 You should not respect, revere
 Or do homage to others, the Forders,²⁹
 Because through that the ignorant
 Would become enamoured of the faulty.

238 You should make donations of the word
 Of the King of Subduers and of the treatises
 He gave, as well as pages and books along
 With their prerequisites, the pens and ink.

239 As a way to increase wisdom
 Wherever there is a school
 Provide for the livelihood of teachers
 And bestow estates [for their provision].

240 In order to root out the suffering
 Of sentient beings, the old, young and infirm,
 You should establish through your influence
 Barbers and doctors in your kingdom.

241 Please act with good wisdom and provide
 Hostels, amusement centres, dikes,
 Ponds, rest-houses, water-vessels,
 Beds, food, grass and wood.

242 Please establish rest-houses
 In all temples, towns and cities
 And provide water-vessels
 On all arid roadways.

243 Always care compassionately for
 The sick, the unprotected, those stricken
 With suffering, the lowly and the poor
 And take special care to nourish them.

244 Until you have given to monks and beggars
 Seasonally appropriate food
 And drink, produce, grain and fruit,
 You should not partake of them.

245 At the sites of the water-vessels
 Place shoes, umbrellas, water-filters,
 Tweezers for removing
 Thorns, needles, thread and fans.

246 Within the vessels place the three medicinal
 Fruits, the three fever medicines, butter,
 Honey, salve for the eyes and antidotes
 To poison, written spells and prescriptions.³⁰

247 At the sites of the vessels place
Salves for the body, feet and head,
Wool, small chairs, gruel, jars,
Pots, axes and so forth.

248 Please have small containers
In the shade filled with sesame,
Rice, grains, foods, molasses
And suitable water.

249 At the openings of ant-hills
Please have trustworthy men
Always put food and water,
Sugar and piles of grain.

250 Before and after taking food
Offer appropriate fare
To hungry ghosts, dogs,
Ants, birds and so forth.

251 Provide extensive care
For the persecuted, the victims [of disasters],
The stricken and diseased,
And for the worldly beings in conquered areas.

252 Provide stricken farmers
With seeds and sustenance,
Eliminate high taxes
By reducing their rate.

253 Protect [the poor] from the pain of wanting [your wealth],
Set up no [new] tolls and reduce those [that are heavy],
Free them from the suffering [that follows when
The tax collector] is waiting at the door.

254 Eliminate thieves and robbers
 In your own and others' countries.
 Please set prices fairly and keep
 Profits level [when things are scarce].

255 You should know full well [the counsel]
 That your ministers have offered,
 And should always follow it
 If it benefits the world.

256 Just as you love to think
 What could be done to help yourself,
 So should you love to think
 What could be done to help others.

257 If only for a moment make yourself
 Available for the use of others
 Just as earth, water, fire, wind, medicine
 And forests [are available to all].

258 Even during the time needed to take seven steps
 Merit measureless as the sky
 Is produced in Bodhisattvas
 Who are well disposed to giving wealth away.

259 If you give to the needy
 Girls of beauty well adorned,
 You will thereby master the spells
 To retain the excellent doctrine.

260 Formerly the Subduer provided
 Along with every need and so forth
 Eighty thousand girls
 With all adornments.

261 Lovingly give to beggars
Various and glittering
Clothes, ornaments, perfumes,
Garlands and enjoyments.

262 If you provide [facilities]
For those most deprived who lack
The means [to study] the doctrine,
There is no greater gift than that.

263 Even give poison to
Those whom it will help,
But do not give the best food
To those whom it will not help.

264 Just as some say that it will help
A cut finger to hold a snake,
So it is said that the Subduer
Brings discomfort to help others.

265 You should respect most highly
The excellent doctrine and its teachers,
You should listen reverently to it
And then give it to others.

266 Take no pleasure in worldly talk, but take
Delight in what passes beyond the world,
Cause good qualities to generate in others
In the same way that you wish them for yourself.

267 Please be not satisfied with the doctrines you have
Heard, but retain the meanings and discriminate.
Please always make great effort
To offer teachers presents.

268 Recite not from the worldly Nihilists,
 Stop debating in the interests of pride,
 Praise not your own good qualities,
 But stress those even of your foes.

269 Do not say what hurts,
 With evil intent talk
 Not of others, analyse
 Your own mistakes yourself.

270 You should free yourself completely from
 The faults the wise decry in others,
 And through your power cause
 Others to do the same.

271 Consider the harm done to you by others
 As created by your former deeds, be not angry,
 Act in such a way that you do not cause
 More suffering and your own faults will disappear.

272 Provide help to others
 Without hope of reward,
 Bear suffering alone and
 Share your pleasures with beggars.

273 Do not be inflated even when you have acquired
 The prosperity of gods.
 Do not even be depressed
 By the disadvantageous poverty of hungry ghosts.

274 For your own sake always speak the truth.
 Even should it cause your death
 Or ruin your kingdom,
 Do not speak in any other way.

275 Always observe the discipline
Of actions as it has been explained,
Then, O glorious one, you will become
The best of models upon earth.

276 You should always well analyse
Everything before you act,
Through seeing things just as they are
You will not rely on others.

277 Through these practices your kingdom will be happy,
A broad canopy of fame
Will rise in all directions,
And your ministers will revere you completely.

278 The causes of death are many,
Those of staying alive are few,
These too can become the causes of death,
Therefore always perform the practices.

279 If you carry out the practices,
The mental happiness which arises
In the world and yourself
Is most beneficial.

280 Through the practices you will
Sleep and awaken in happiness;
Faultless in your inner nature
Happy will even be your dreams.

281 Intent on serving your parents, respectful
To the principals of your lineage,
Using your resources well, patient, generous,
With kindly speech, without divisiveness and truthful,

282 Through performing such discipline for one Lifetime you will become a king of gods; As such you will do still more, Therefore observe such practices.

283 Even three times a day to offer Three hundred cooking pots of food Does not match a portion of the merit Acquired in one instant of love.

284 Though [through love] you are not liberated You will attain the eight virtues of love, Gods and humans will be friendly, Even [non-humans] will protect you,

285 You will have pleasures of the mind and many [Of the body], poison and weapons will not harm you, Effortlessly will you attain your aims And be reborn in the world of Brahmā.

286 If you cause sentient beings to generate The aspiration to enlightenment and make it firm, Your own aspiration will always be To enlightenment firm like [Meru] king of mountains.

287 Through faith you will not be without leisure, Through good ethics you will have good migrations, Through becoming familiar with emptiness You will be unattached to all phenomena.

288 Through not wavering you will attain awareness, And intelligence through thinking; through respect You will realise what the doctrines mean, Through their retention you will become wise.

289 Through not causing the hearing and the giving
 Of the doctrine to be obscured
 You will company with Buddhas
 And will quickly attain your wish.

290 Through non-attachment you will learn what [the doc-
 trines] mean,
 Through not being miserly your resources will increase,
 Through not being proud you will become chief [of
 those respected],
 Through enduring the doctrine you will attain retention.

291 Through giving the five essentials³¹
 As well as non-fright to the frightened
 No evil will there be to harm you,
 Of the mighty you will be the best.

292 Through offering many lamps
 At reliquaries and elsewhere
 And oil for lamps in dark places
 Your divine eye will open.

293 Through offering bells and instruments
 For the worship of reliquaries
 And elsewhere drums and trumpets,
 Your divine ear will open.

294 Through not relating others' mistakes
 And not talking of their defective limbs,
 But protecting their minds, you will gain
 Knowledge of the minds of others.

295 Through giving conveyances and shoes,
 Through serving the feeble and through
 Providing teachers with youths you will acquire
 The skill to create magical emanations.³²

296 Through acting to promote the doctrine,³³
 Remembering its books and their meaning,
 And through stainless giving of the doctrine
 You will remember your continuum of lives.

297 Through knowing thoroughly, correctly and truly
 That no phenomena inherently exist,
 You will attain the sixth clairvoyance
 That extinguishes all contamination well.

298 Through cultivating the wisdom of reality which is
 The same [for all phenomena] and is moistened with
 compassion
 For the sake of liberating all sentient beings,
 You will become a Conqueror with all the excellences.

299 Through various pure aspirations
 Your Buddha Land will be purified,
 Through offering gems to the King
 Of Subduers you will give out infinite light.

300 Therefore knowing how actions
 And their effects agree,
 For your own sake help beings
 Always and so help yourself.

Chapter Four

Royal Policy

301 A king who does what is not righteous
And not suitable is mostly praised
By his subjects, for it is hard to know
What he will or will not tolerate;
Therefore it is hard to know
What is useful or not [to say].³⁴

302 If useful but unpleasant words
Are hard to speak to someone else,
What could I, a monk, say to a king
Who is a lord of the great earth?

303 But because of my affection for you
And through my compassion for all beings,
I tell you without hesitation
That which is useful but unpleasant.

304 The Blessed One said that students are to be told
The truth, gentle, meaningful and salutary,
At the proper time and from compassion.
That is why you are being told all this.

305 O steadfast one, if true words
Are spoken without anger,
One should take them as fit to be
Heard, like water fit for bathing.

306 Realise that I am telling you
 What is useful here and later.
 Act on it so as to help
 Yourself and also others.

307 If you do not make contributions
 Of the wealth obtained from former giving,
 Through your ingratitude and attachment
 You will not obtain wealth in the future.

308 Here in the world workers do not carry
 Provisions for a journey unpaid.
 In the same way lowly beggars who carry [what you
 give them] multiplied
 A hundred times for your future life will not do so
 without payment.

309 Always be of exalted mind
 Delighting in exalted deeds,
 From exalted actions arise
 All effects that are exalted.

310 Create centres of doctrine, abodes
 Of the Three Jewels and fame
 And glory which lowly kings
 Have not even conceived in their minds.

311 O King, it is best not to create
 Centres of doctrine which do not stir
 The hairs of neighbouring kings because
 Of ill repute even after death.

312 Use even all your wealth to cause
The exalted to become free
From pride, and [the equal] to become delighted and to
overcome
The inclinations of the lowly through your great
exaltation.³⁵

313 Having let go of all possessions
[At death] powerless you must go elsewhere,
But all that has been used for the doctrine
Precedes you [as good karma].

314 All the possessions of a previous king
Come under the control of his successor
Of what use are they then to the former
King for practice, happiness or fame?

315 Through using wealth there is happiness here and now,
Through giving there is happiness in the future,
From wasting it without using it or giving it away,
There is only misery. How could there be happiness?

316 Because of lack of power while dying, you will be
Unable to give by way of your ministers,
Shamelessly they will lose affection
For you and will seek to please the new king.

317 Therefore while in good health create now
Centres of doctrine with all your wealth,
For you are living amidst the causes
Of death like a lamp standing in a breeze.

318 Also other centres of doctrine
 Established by the previous king,
 All the temples and so forth,
 Should be sustained as before.

319 Please have them attended by those
 Who harm not others, keep their vows,
 Are virtuous, truthful, kind to visitors,
 Patient, non-combative and always industrious.

320 Cause the blind, the sick, the lowly,
 The protectorless, the wretched
 And the crippled equally to attain
 Food and drink without interruption.

321 Provide all types of support
 For practitioners who do not seek it
 And even for those living
 In the realms of other kings.

322 At all centres of the doctrine
 Appoint attendants who are
 Energetic, without greed, skilful,
 Religious and not harmful.

323 Appoint ministers who know good policy,
 Who practise the doctrine, are affectionate,
 Pure, friendly, undaunted, of good lineage,
 Of excellent disposition and grateful.

324 Appoint generals who are generous,
 Without attachments, brave, affectionate,
 Who use [the king's wealth] properly, are steadfast,
 Always attentive and practise the doctrine.

325 Appoint as administrators men who are old,
 Of religious disposition, pure and able,
 Who know what should be done, are well read, unbiased,
 Affectionate and understand good policy.

326 Every month you should hear from them
 About all the income and expenses
 And having heard you should tell then all that should
 Be done for the centres of doctrine and so forth.

327 If your kingdom exists for the doctrine
 And not for fame or desire,
 Then it will be extremely fruitful,
 If not its fruit will be misfortune.

328 O lord of men, since in this world
 Most are prone to deceive each other,
 Listen to how your kingdom
 And your practice should be.

329 Let there always be around you many men
 Old in experience, of good lineage,
 Who know what policy is good, shrink from sin,
 Are agreeable and know what should be done.

330 Even if they rightfully have fined,
 Bound or punished people and so forth,
 You, being softened with compassion,
 Should always take care [of the offenders].

331 O King, through compassion you should always
 Generate an attitude of help
 Even for all those embodied beings
 Who have committed appalling sins.

332 Especially generate compassion
 For those murderers, whose sins are horrible;
 Those of fallen nature are receptacles
 Of compassion from those whose nature is great.

333 Free the weaker prisoners
 After a day or five days,
 Do not think the others
 Are never to be freed.

334 For each one whom you do not think
 To free you will lose the layman's vow,
 Because you will have lost the vow
 Faults will constantly be amassed.

335 As long as the prisoners are not freed,
 They should be made comfortable
 With barbers, baths, food, drink,
 Medicine and clothing.³⁶

336 Just as unworthy sons are punished
 Out of a wish to make them worthy,
 So punishment should be enforced with compassion
 And not through hatred or desire for wealth.

337 Once you have analysed the angry
 Murderers and recognised them well,
 You should banish them without
 Killing or tormenting them.

338 In order to maintain control, oversee your country
 Through the eyes of agents;
 Attentive and mindful
 Always do those things that accord with the practices.

339 Continually honour in an exalted way
 Those who are well grounded in good qualities
 With gifts, respect and reverence,
 And likewise honour all the rest.

340 The birds of the populace will alight upon
 The royal tree which provides the shade of patience,
 The flourishing flowers of respect
 And large fruits of resplendent giving.

341 A king whose nature is to give
 Is liked if he is strong,
 Like a sugared pastry
 Hardened with cardamom pepper.

342 If you analyse and reason thus
 Your dominion will not degenerate,
 It will not be without principle
 Nor become a system without rule.

343 You did not bring your kingdom with you from your
 Former life nor will you take it to the next,
 Since it was won by virtues, to act
 For it without virtue is wrong.

344 O King, exert yourself
 To avert a succession
 Of miserable supplies for the kingdom
 Through [misuse of] the royal resources.

345 O King, exert yourself
 To increase the succession
 Of the kingdom's resources
 Through [proper use of] your own.

346 Although a Universal Monarch rules
 Over the four continents, his pleasures
 Are regarded as only two,
 The physical and the mental.

347 Physical feelings of pleasure
 Are only a lessening of pain,
 Mental pleasures are made by thought,
 Created only by the intellect.

348 All the wealth of worldly pleasures
 Are but a lessening of suffering,
 Or are only [creations of] thought,
 Thus they are in fact not real.

349 One by one there is enjoyment of
 Continents, countries, towns and homes,
 Conveyances, seats, clothing, beds, food,
 Drink, elephants, horses and women.

350 When the mind has any [one of these
 As its object] there is said to be
 Pleasure, but if no attention is paid to the others,
 The others are not then in fact real [causes of pleasure].

351 When [all] five senses, eye and so forth,
 [Simultaneously] apprehend their objects,
 A thought [of pleasure] does not refer [to all of them],
 Therefore at that time they do not all give pleasure.

352 Whenever any of the [five] objects is known
 [As pleasurable] by one of the [five] senses,
 Then the remaining [objects] are not so known³⁷
 Since they are not real [causes of pleasure].

353 When the mind apprehends a past object
 Which has been picked up by the senses,
 It imagines and fancies
 It to be pleasurable.

354 Also the one sense which here [in the world
 Is said to] know one object,
 Without an object is as unreal
 As that object is without it.

355 Just as a child is said to be born
 Dependent on a father and mother,
 So a consciousness is said to arise
 Dependent on a sense and on a form.

356 Past and future objects
 And the senses are unreal,
 So too are present [objects] since
 They are not distinct from these two.³⁸

357 Just as due to error the eye perceives
 A [whirling] firebrand as a wheel,
 So the senses apprehend
 Present objects [as if real].

358 The senses and their objects are regarded
 As being composed of the elements,
 Since the individual elements
 Are unreal, so too are those objects.

359 If each element is different
 It follows that there could be fire without fuel,
 If mixed they would be characterless³⁹
 And this is true of the other elements.

360 Because the elements are unreal in both
 These ways so too is composition,
 Because composition is unreal
 So too in fact are forms.

361 Also because consciousnesses, feelings,
 Discriminations and factors of composition each
 Are not self-existent realities in any way,
 [Pleasures] are not ultimately real.

362 Just as a lessening of pain
 Is fancied to be real pleasure,
 So a suppression of pleasure
 Is also fancied to be pain.

363 Thus attachment to finding pleasure
 And to separating from pain
 Are to be abandoned because they do not inherently
 Exist; thereby for those who see thus there is liberation.

364 What sees [reality]? Conventionally they say
 It is the mind, for without mental factors
 There can be no mind, and [a second mind],
 Because unreal, cannot be simultaneous.⁴⁰

365 Knowing thus truly and correctly
 That animate beings are unreal,
 Not being subject [to rebirth] and without grasping, one
 Passes [from suffering] like a fire without its cause.

366 Bodhisattvas also who have seen it thus,
 Seek perfect enlightenment with certainty,
 They maintain a continuity of existence
 Until enlightenment only through their compassion.

367 The collections [of merit and wisdom] of Bodhisattvas
 Were taught by the Tathāgata in the Mahāyāna,
 Disliked by the bewildered
 The Mahāyāna is derided.

368 Either through not knowing virtues and defects,
 Or identifying the defective as virtuous,
 Or through disliking virtues,
 They deride the Mahāyāna.

369 He who despises the Mahāyāna,
 Knowing that to harm others is wrong
 But that to help them is virtuous,
 Is called one who dislikes virtues.

370 He who despises Mahāyāna, the source
 Of all virtues in that [it teaches] taking delight
 Solely in the aims of others and not looking
 To one's own, consequently burns himself.

371 One with faith [in emptiness forsakes it] through misconception,
 Another who is angry [forsakes emptiness] through disliking it;
 If even the faithful one is said to be burned, what can be said
 About the one who is disinclined through despising it?

372 Just as it is explained in medicine
 That poison can be driven out by poison,
 What contradiction is there in saying that
 The injurious can be driven out by suffering?

373 It is widely known that motivation
 Determines practices and that the mind
 Is most important. How then could even suffering not be
 helpful
 For one who gives assistance with the motivation to
 help others?

374 If even [in ordinary life] pain can bring future benefit,
 [Accepting suffering] beneficial for
 One's own and others' happiness of course will help;
 This practice from of old is known as the excellent
 method.

375 Through relinquishing small pleasures
 There is extensive happiness [later];
 Seeing the greater happiness, the resolute
 Should relinquish their small pleasures [now].

376 If such things cannot be borne,
 Then doctors giving pungent
 Medicines would disappear. It is not [reasonable]
 To forsake [great pleasure for the small].

377 Sometimes what is normally thought unhelpful
 Is regarded as beneficial by the wise;
 General rules and their exceptions
 Are highlighted in all treatises.

378 Who with intelligence would deride
 Deeds motivated by compassion
 And the stainless wisdom as explained
 In the Mahāyāna?

379 Due to the great extent and depth
 Of the Mahāyāna, it is derided
 Through ignorance by the untrained and lazy,
 Who are the foes of themselves and others.

380 The Mahāyāna has a nature
 Of giving, ethics, patience, effort,
 Concentration, wisdom and compassion,
 How could it ever explain things badly?

381 Others' aims are [achieved] through giving and ethics,
 One's own are [achieved] through patience and effort,
 Concentration and wisdom cause liberation,
 These epitomise the sense of the Mahāyāna.

382 The aims of benefiting oneself and others and the
 meaning
 Of liberation as briefly taught [in the Hinayāna]
 By Buddha are contained in the six perfections,
 Therefore the Mahāyāna is the word of Buddha.

383 Those blind with ignorance cannot bear
 The Mahāyāna where Buddha taught
 The great path of enlightenment
 Consisting of merit and wisdom.

384 A Conqueror is said to have attributes that cannot be
 conceived because
 The attributes [which are his causes] are inconceivable
 like the sky,
 Therefore let the great nature of a Buddha as
 Explained in the Mahāyāna be accepted.

385 Even [Buddha's] ethics were beyond
 The scope of Śāriputra, so why
 Is the inconceivable great nature
 Of a Buddha not accepted?

386 The teaching in the Mahāyāna of non-production
 And of extinction in the Hinayāna are the same
 Emptiness [since they show that inherent existence] is
 extinguished
 And that nothing [inherently existent] is produced;
 Then let the Mahāyāna be accepted [as Buddha's word].

387 If emptiness and the great nature
 Of a Buddha are viewed thus with reason,
 How could what is taught in the two vehicles
 Be of unequal value for the wise?⁴¹

388 What the Tathāgata taught with a special
 Intention is not easy to understand.
 Because he taught one as well as three vehicles
 You should therefore protect yourself through indifference.⁴²

389 There is no fault with indifference, but there is fault
 From despising it; how then could there be virtue?
 Therefore those who seek good for themselves
 Should not despise the Mahāyāna.

390 Since all the aspirations, deeds and
 Dedications of Bodhisattvas
 Were not explained in the Hearers' vehicle, how then
 Could one become a Bodhisattva through its path?

391 [In the Vehicle of the Hearers] Buddha did not explain
The bases for a Bodhisattva's enlightenment;
What greater authority for this
Is there than the Conqueror?

392 How could the fruit of Buddhahood be superior
[If achieved] through the path common to Hearers
Which has the bases [of the Hearer enlightenment], the
meanings of
The four noble truths and the auxiliary aids to en-
lightenment?

393 The subjects based on the deeds of Bodhisattvas
Were not mentioned in the [Hīnayāna] sūtras,
But were explained in the Mahāyāna, thus the clear
Sighted should accept it [as the word of Buddha].

394 Just as a grammarian [first] makes
His students read the alphabet,
So Buddha taught his trainees
The doctrines which they could bear.

395 To some he taught doctrines
To discourage sinning,
To some, doctrines for achieving merit,
To others, doctrines based on duality.

396 To some he taught doctrines based on non-duality, to
some
He taught what is profound and frightening to the
fearful,
Having an essence of emptiness and compassion,
The means of achieving [the highest] enlightenment.

397 Therefore the wise should extinguish
 Any hatred for the Mahāyāna
 And generate especial faith
 To achieve perfect enlightenment.

398 Through faith in the Mahāyāna
 And through the practices explained therein
 The highest enlightenment is attained
 And along the way all pleasures.

399 At that time [when you are a king] you should internalise
 Firmly the practices of giving, ethics and patience,
 Which were especially taught for householders
 And which have an essence of compassion.

400 However, if through the unrighteousness
 Of the world it is hard to rule religiously,
 Then it is right for you to become a monk
 For the practice and grandeur [to which it leads].

Chapter Five

The Bodhisattva Deeds

401 Having become a monk you should train
First with energy [in ethics],
Then take up the discipline of individual emancipation,
Hear [the scriptures recited] frequently, and ascertain
their meaning.

402 Then, knowing the small faults, forsake
The sources to be forsaken;
With effort you should realise
Fully the fifty-seven faults.

403 Anger is a disturbance of mind,
Enmity disturbs it further,
Concealment is a hiding of faults,
Resentment a clinging to faulty ways.

404 Dishonesty is extreme deception,
Dissimulation, crookedness of mind,
Jealousy is to be hurt by the good qualities
Of others; miserliness is a fear of giving.

405 To be unembarrassed and unashamed
Is insensibility to oneself and others,
Inflatedness leads to disrespect,
While evil effort is a pollution from anger.

406 Arrogance is haughtiness,
 Non-conscientiousness is to neglect
 Virtues, pride has seven forms
 Each of which I will explain.

407 Boasting that one is lower than the lowly,
 Or equal with the equal, or greater than
 Or equal to the lowly
 Is called the pride of selfhood.

408 Boasting that one is equal to those
 Who by some quality are better than oneself
 Is the pride of being superior. Thinking
 That one is higher than the extremely high,

409 Who fancy themselves to be superior,
 Is pride greater than pride;
 Like an abscess in a tumour
 It is very vicious.

410 Conceiving an 'I' through ignorance
 In the five empty [aggregates]
 Which are called the appropriation
 Is said to be the pride of thinking 'I'.

411 Thinking one has won fruits not yet
 Attained is pride of conceit.
 Praising oneself for faulty deeds
 Is known by the wise as wrongful pride.

412 Deriding oneself, thinking
 'I am senseless,' is called
 The pride of lowness.
 Such briefly are the seven prides.

413 Hypocrisy is to control the senses
 For the sake of goods and respect,
 Flattery is to speak pleasant phrases
 For the sake of goods and respect.

414 Indirect acquisition is to praise
 The wealth of others so as to win it,
 Artful acquisition is to deride
 Others in order to acquire their goods.

415 Desiring to add profit to profit
 Is to praise previous acquisitions,
 Reciting faults is to repeat
 The mistakes made by others.

416 Non-collectedness is selfish excitement
 That is inconsiderate of others,
 Clinging is the attachment of
 The lazy to their bad possessions.

417 Making differences is discrimination
 Obscured through desire, hatred or confusion,
 Not looking into the mind is explained
 As not applying it to anything.

418 One who through laziness loses respect and reverence
 For those doing practices that are similar
 Is a spiritual guide who follows not the ways
 Of the Blessed One; he is regarded as bad.

419 Attachment is a small entanglement
 Arising from desire,
 When strong it is a great entanglement
 Arising from desire.

420 Fondness is an attitude
 Of clinging to one's own property,
 Unsuitable fondness is attachment
 To the property of others.

421 Irreligious lust is the libidinous praise
 Of women who [in fact] are to be abandoned.
 Hypocrisy is [to pretend] that one possesses
 Good qualities which one lacks, while desiring sins.

422 Great desire is extreme greed gone beyond
 The fortune of knowing satisfaction,
 Desire for gain is wanting to be known
 Always as having superior qualities.

423 Non-endurance is an inability to bear
 Injury and suffering; impropriety
 Is not to respect the activities
 Of a spiritual guide or teacher.

424 Not heeding advice is not respecting
 Counsel from those of similar practice.
 Intention to meet with relatives
 Is loving attachment to one's kindred.

425 Attachment to objects is to relate
 Their qualities in order to acquire them.
 Fancying immortality is to be
 Unaffected by concern over death.

426 Intention endowed with making
 [One's qualities] understood
 Is the thought that due to the appearance of knowledge
 And wealth others will take one as a guide.

427 Intention endowed with desire is a wish
 To help others motivated by desire.
 To be affected with harmful intent
 Implies that one wishes to harm others.

428 Dislike is a mind that is unsteady,
 Desiring union is a dirtied mind,
 Indifference is a body without
 Effort, a laziness of lassitude.

429 Being affected is the influence
 On body and colour by afflictions,
 Not wishing for food is explained
 As discomfort due to gorging.

430 A very weak mind is taught
 As timidity and fear,
 Longing for desires is to desire
 And seek after the five attributes.⁴³

431 Harmful intent toward others arises
 From nine causes: having senseless qualms
 About oneself, one's friends and foes
 In the past, present and future.

432 Sluggishness is non-activity
 Due to a heavy mind and body,
 Sleep is slumber, excitement is a
 Lack of physical and mental peace.

433 Contrition is repentance for bad deeds
 Which arises afterwards from grief,
 Doubt is to be of two minds about
 The truths, the Three Jewels and so forth.

434 [Householder] Bodhisattvas abandon the above,
 While those who keep a [monk's] vows strictly abandon
 more.
 Freed from these defects
 The virtues are easily observed.

435 Briefly the virtues observed
 By Bodhisattvas are
 Giving, ethics, patience, effort,
 Concentration, wisdom, compassion and so forth.

436 Giving is to give away completely
 All one's wealth, ethics is to help others,
 Patience is to forsake anger,
 Effort, to delight in virtues;

437 Concentration is unafflicted one-pointedness,
 Wisdom is ascertainment of the meaning of the truths,
 Compassion is a mind that savours only
 Mercy and love for all sentient beings.

438 From giving there arises wealth, from ethics happiness,
 From patience a good appearance, from [effort in]
 virtue
 Brilliance, from concentration peace, from wisdom
 Liberation, from compassion all aims are achieved.

439 From the simultaneous perfection
 Of all those seven [virtues] is attained
 The sphere of inconceivable wisdom
 The protectorship of the world.

440 Just as the eight levels of Hearers
 Are explained in their vehicle,
 So are the ten Bodhisattva
 Stages in the Mahāyāna.

441 The first of these is the Very Joyous
 Since the Bodhisattva is rejoicing.
 He forsakes the three entwinements⁴⁴ and is born
 Into the lineage of the Tathāgatas.

442 Through the maturation of these qualities
 The perfection of giving becomes supreme,
 He vibrates a hundred worlds
 And becomes a great lord of the world.

443 The second is called the Stainless
 Because the ten [virtuous] actions
 Of body, speech and mind are stainless
 And he naturally abides in them.

444 Through the maturation of these qualities
 The perfection of ethics becomes supreme,
 He becomes a Universal Monarch helping beings,
 Master of the glorious [four continents]
 And of the seven precious substances.

445 The third stage is called the Shining because
 The pacifying light of wisdom arises.
 The concentrations and clairvoyances are generated,
 While desire and hatred are extinguished completely.

446 Through the maturation of these qualities
 He practises supremely the deeds of patience
 And putting an end to desire completely
 Becomes a great wise king of the gods.

447 The fourth is called the Radiant
 Because the light of true wisdom arises
 In which he cultivates supremely
 The auxiliaries of enlightenment.

448 Through the maturation of these qualities he becomes
 A king of the gods in [the heaven] Without Combat,⁴⁵
 He is skilled in quelling the arising of the view
 That the transitory collection [is a real self].

449 The fifth is called the Extremely Difficult to Overcome
 Since all evil ones find it extremely hard to conquer
 him;
 He becomes skilled in knowing the subtle
 Meanings of the noble truths and so forth.

450 Through the maturation of these qualities he becomes
 A king of the gods abiding in the Joyous Heaven,⁴⁶
 He overcomes the sources of afflictions
 And of the views of all Forders.

451 The sixth is called the Approaching because he is
 Approaching the qualities of a Buddha;
 Through familiarity with calm abiding and special
 insight
 He attains cessation and is thus advanced [in wisdom].

452 Through the maturation of these qualities he becomes
 A king of the gods [in the heaven] of Liking Emanation.⁴⁷
 Hearers cannot surpass him, he pacifies
 Those with the pride of superiority.

453 The seventh is the Gone Afar because
 The number [of his qualities] has increased,
 Moment by moment he can enter
 The equipoise of cessation.

454 Through the maturation of these qualities he becomes a
 master
 Of the gods [in the heaven] of Control over Others'
 Emanations,⁴⁸
 He becomes a great leader of teachers for he knows
 Direct realisation of the [four] noble truths.

455 The eighth is the Immovable, the youthful stage,
 Through non-conceptuality he is immovable
 And the spheres of his body, speech and mind's
 Activities are inconceivable.

456 Through the maturation of these qualities
 He becomes a Brahmā, master of a thousand worlds,
 Foe Destroyers and Solitary Realisers and so forth
 Cannot surpass him in establishing the meaning [of the
 doctrines].

457 The ninth stage is called
 Good Intelligence,
 Like a regent he has attained correct individual
 Realisation and therefore has good intelligence.

458 Through the maturation of these qualities
 He becomes a Brahmā who is master of a million worlds,
 Foe Destroyers and so forth cannot surpass him
 In responding to questions in the thoughts of sentient
 beings.

459 The tenth is the Cloud of Doctrine because
 The rain of excellent doctrine falls,
 The Bodhisattva is consecrated
 With light by the Buddhas.

460 Through the maturation of these qualities
 He becomes a master of the gods of Pure Abode,
 He is a supreme great lord, master
 Of the sphere of infinite wisdom.

461 Thus those ten stages are renowned
 As the ten of Bodhisattvas.
 The stage of Buddhahood is different,
 Being in all ways inconceivable,

462 Its boundless extent is merely said
 To encompass the ten powers;
 Each of his powers is immeasurable too
 Like [the limitless number] of all migrators.

463 The limitlessness of a Buddha's
 [Qualities] is said to be like
 That of space, earth, water, fire
 And wind in all directions.

464 If the causes are [reduced] to a mere
 [Measure] and not seen to be limitless,
 One will not believe the limitlessness
 [Of the qualities] of the Buddhas.

465 Therefore in the presence of an image
 Or reliquary or something else
 Say these twenty stanzas
 Three times every day:

466 Going for refuge with all forms of respect
 To the Buddhas, excellent Doctrine,
 Supreme Community and Bodhisattvas,
 I bow down to all that is worthy of honour.

467 From all sins I will turn away
 And thoroughly maintain all virtues,
 I will admire all the merits
 Of all embodied beings.

468 With bowed head and clasped hands
 I petition the perfect Buddhas
 To turn the wheel of doctrine and remain
 As long as beings transmigrate.

469 Through the merit of having done all this and through
 The merit that I have done and that I will do
 May all sentient beings aspire
 To the highest enlightenment.

470 May all sentient beings have all the stainless
 Powers, freedom from all conditions of non-leisure,
 Freedom of action
 And good livelihood.

471 May all embodied beings
 Have jewels in their hands and may
 All the limitless necessities of life remain
 Unconsumed as long as there is cyclic existence.

472 May all beings always be
 [Born] as superior humans,⁴⁹
 May all embodied beings have
 Wisdom and the support [of ethics].

473 May embodied beings have a good complexion,
 Good physique, great beauty, a pleasant appearance,
 Freedom from disease,
 Power and long life.

474 May all be skilled in the means [to extinguish
 Suffering], and have liberation from it,
 Absorption in the Three Jewels,
 And the great wealth of Buddha's doctrine.

475 May they be adorned with love, compassion, joy,
 Even-mindedness [devoid of] the afflictions,
 Giving, ethics, patience, effort,
 Concentration and wisdom.

476 May they have the brilliant major and minor marks [of a
 Buddha]
 From having finally completed the two collections [of
 merit and wisdom]
 And may they cross without interruption
 The ten inconceivable stages.

477 May I also be adorned completely
 With those and all other good qualities,
 Be freed from all defects and possess
 Superior love for all sentient beings.

478 May I perfect all the virtues
 For which all embodied beings hope
 And may I always relieve
 The sufferings of all sentient beings.

479 May those beings in all worlds
 Who are distressed through fear
 Become entirely fearless
 Through merely hearing my name.

480 Through seeing or thinking of me
 Or only hearing my name may beings attain great joy,
 Naturalness free from error,
 Definiteness toward complete enlightenment,

481 And the five clairvoyances
 Throughout their continuum of lives.
 May I ever in all ways bring
 Help and happiness to all sentient beings.

482 May I always without harm
 Simultaneously stop
 All beings in all worlds
 Who wish to commit sins.

483 May I always be an object of enjoyment
 For all sentient beings according to their wish
 And without interference as are the earth,
 Water, fire, wind, medicine and forests.

484 May I be as dear to sentient beings as their
 Own life and may they be very dear to me,
 May their sins fructify for me
 And all my virtues for them.

485 As long as any sentient being
 Anywhere has not been liberated,
 May I remain [in the world] for his sake
 Even though I have attained enlightenment.

486 If the merit of this prayer
 Had form, it would never fit
 Into worlds as numerous
 As sand grains in the Ganges.

487 The Blessed One said so,
 And the reasoning is this:
 [The limitlessness of the merit of] wishing to help
 limitless realms
 Of sentient beings is like [the limitlessness of those
 beings].

488 These practices which I have
 Explained briefly to you
 Should always be as dear
 To you as your body.

489 He who feels a dearness for the practices
 Has in fact a dearness for his body;
 If dearness [for the body] helps it,
 The practices will do just that.

490 Therefore, pay heed to the practices as you do to your-
 self,
 Pay heed to achievement as you do to the practices,
 Pay heed to wisdom as you do to achievement,
 Pay heed to a wise man as you do to wisdom.

491 He who has qualms that [reliance] on one who has
 Purity, love, intelligence and helpful
 Appropriate speech would be bad for himself,
 Causes his own interests to be destroyed.

492 The qualifications of spiritual
Guides should be known in brief by you;
If you are taught by those who know
Contentment, have compassion, ethics

493 And the wisdom which can drive out your afflictions,
You should know [how to rely on] and respect them.
You will attain the supreme achievement
By following this excellent system:

494 Speak the truth, speak gently to sentient beings,
Say what is by nature pleasant,
What is [beneficial], most difficult to find;
Speak to a plan, not defaming;
Speak independently and well.

495 Be well-disciplined, contained, generous,
Brilliantly attentive, of peaceful mind,
Not excitable, nor deceitful,
Not procrastinating, but steadfast.

496 Be certain like the moon [when it is] full
And radiant like the sun in autumn,
Be deep like the ocean
And firm like Mount Meru.

497 Freed from all defects, adorned
With all the virtues, become
The sustenance of all sentient
Beings and be omniscient.

498 These doctrines were not taught
 Merely to help kings,
 But with the wish in any way
 To help other sentient beings.

499 O King, for you it would be right
 Each day to think of this advice
 So that you and others may achieve
 Complete and perfect enlightenment.

500 For the sake of enlightenment the diligent should always
 apply
 Themselves to ethics, patience, non-jealousy and non-
 miserliness;
 Always respect a superior teacher and help
 Altruistically without hope [of reward] those bereft of
 wealth,
 Always remain with superior people, leaving
 The non-superior and maintaining thoroughly the
 doctrine.

Here ends the *Precious Garland of Advice for the King* by the great teacher, the Superior, Nāgārjuna. It was [first] translated by the Indian Abbot Vidyākāraprabhā and the Tibetan translator monk Pel-tsek (dPal-brtsegs). Consulting three Sanskrit editions, the Indian abbot Śikanakavarma and the Tibetan monk Pa-tsap-nyi-ma-drak (Pa-tshab-nyi-ma-grags) corrected mistranslations and other points which did not accord with the particular thought of the Superior [Nāgārjuna] and his 'son' [Āryadeva]. It was printed at the great publishing house below [the Potala in Lhasa].

Guide to the Stanzas
by Gyel-tsap (*rGyal-tshab*)

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Notes

- 1 The fruits previously described were effects within a human life which accord with the causes. Here, concordant effects as entire lifetimes in bad migrations are indicated.
- 2 'In fact' means 'ultimately' or 'as existing able to bear analysis'.
- 3 The surviving Sanskrit text is a little different here as in verses 47, 49, 51, 102, 123, 130, 138, 142, 342, etc. However, the Tibetan texts are followed because the translations into Tibetan were compared with three Sanskrit texts.
- 4 The production of suffering is caused by the conception of inherent existence, its cessation is caused by the path.
- 5 Previous to and simultaneously with their effects.
- 5a The Sanskrit has another interpretation which is offered by the other Tibetan edition: 'When there is no tall, / Short does not exist through its own nature, / Just as due to the non-production of a flame, / Light also does not arise.'
- 6 The followers of Kanāda, i.e., the Vaiśeṣikas.
- 7 Sanskrit for the last two lines: 'How could the produced, the stayed / And the ceased exist in fact?'
- 8 It is not seen that only a part of a thing changes. Also, if an atom changed completely, it could not be said, as the Vaiśeṣikas do, that it is permanent but its states are impermanent.
- 9 'Baseless' means not providing a base for the conception that things inherently exist.
- 10 'Forders' are, in Sanskrit, *Tīrthika*, i.e., non-Buddhists who propound and follow a path or ford to liberation or high status.
- 11 The aggregates and the self are not inexpressible as either one or different because all phenomena are either one or different.
- 12 Water, fire and wind; or cohesion, heat and motility.
- 13 The potencies of the four elements are said to be present in everything; the predominance of one element over the others determines what is manifested.
- 14 The constituents are earth, water, fire, wind, space and consciousness which are imputed to be a self.
- 15 See note 14.
- 16 It has already been established that there are no inherently existent things and no inherently existing trueness; thus, there are no inherently existent non-things or inherently existent falseness, because the latter exist only in relation to the former.

17 An objector wonders, 'Innumerable Buddhas are effecting the liberation of even more sentient beings; there are no new sentient beings; thus in time all would be liberated. Since of course such extinguishing or liberating of worldly beings does not increase the number of beings, the world must eventually have an end. Thus, why did Buddha remain silent about an end to the world?

18 The first extreme of the world's having limits is propounded by the Nihilists who say that the self is finished in this life and does not go on to a future life. The second extreme of the world's not having limits is propounded by the Sāmkhyas who say that the self of this life goes to the next life. The third extreme of the world's both having and not having limits is propounded by the Jainas who say that the states of the self have limits but the nature of the self has no limits. The fourth extreme of the world's neither having nor not having limits is propounded by the Buddhist Proponents of a Self (Pudgalavādin) who say that there is a real self which is utterly unpredictable as permanent or impermanent.

19 Those who accept emptiness but take it to mean nothingness.

20 Those who take emptiness to mean a denial of cause and effect and therefore reject emptiness.

21 'Speaking pleasantly' is conversation based on high status and definite goodness. 'Behaving with purpose' is causing others to practise what is helpful. 'Concordance' is for one to practise what one teaches others.

22 Sometimes a horrible effect of a bad deed is seen in this life and sometimes it is not seen until the next life. If comfort is taken because the effects are not seen, why is fear of those actions not generated when the effects are seen?

23 The nine orifices are eyes, ears, nose, mouth, genitals and anus.

24 Reliquaries here are actual Buddhas.

24a This is a round, fleshy swelling on the crown or top of a Buddha's head; it is perceptible but its size is not.

25 A circle of hairs between the brows.

26 The chapter has an extra verse and Gyel-tsap (rGyal-tshab) does not comment on this verse which also has an extra line; therefore, it is set off in brackets.

27 This pain is a special form of virtue, and the word does not imply that it is unwanted.

28 The last line follows an alternative reading given by Gyel-tsap. Otherwise, it is, 'And respectfully rely on them with the six practices.'

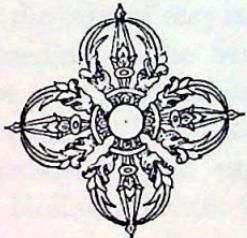
- 29 Tirthika.
- 30 Spells for relieving illness and the names and purposes of medicines are to be posted.
- 31 Sugar, ghee, honey, sesame oil and salt.
- 32 The skill of reducing many emanations to one and vice versa, etc.
- 33 Building temples and enduring difficulties for the sake of the doctrine.
- 34 The Tibetan translation offers two meanings for the last Sanskrit line, the first using *yasmāt* and the second *tasmāt*.
- 35 'Great exaltation' refers to the wide scope of his temple building and other public services.
- 36 Tibetan omits 'clothing'.
- 37 The objects apprehended by the other senses cannot be known to be pleasurable because the thought of pleasure can pay attention only to one object at a time.
- 38 The present must depend on the past and the future in order to be present, but if the present does not exist in the past and future, then it cannot truly depend on them. If the present does exist in the past and the future, then it is not different from them.
- 39 If the four elements were completely intermingled, they would lose their individual characters.
- 40 Is there a mind which certifies the existence of a mind cognising reality? If there were a second mind perceiving the first mind and existing simultaneously, it could certify the true existence of the first; however, all minds depend on mental factors and are thus unreal; also the certifier would need a certifier. Thus, only conventionally is it said that the mind sees reality.
- 41 The inequality would be to consider one as the word of Buddha and one as not.
- 42 If due to the complexity of Buddha's teaching one cannot understand it, indifference or neutrality is best.
- 43 Forms, sounds odours, tastes and tangible objects.
- 44 Viewing the mental and physical aggregates which are a transitory collection as a real self, afflicted doubt and considering bad ethics and disciplines to be superior.
- 45 Yāma.
- 46 Tuṣita.
- 47 Nirmāṇarati.
- 48 Paranimittavaśavartin.
- 49 This is translated in accordance with Nāgārjuna's views as set forth in his works on the Highest Yoga Tantra (*Anuttarayogatantra*).

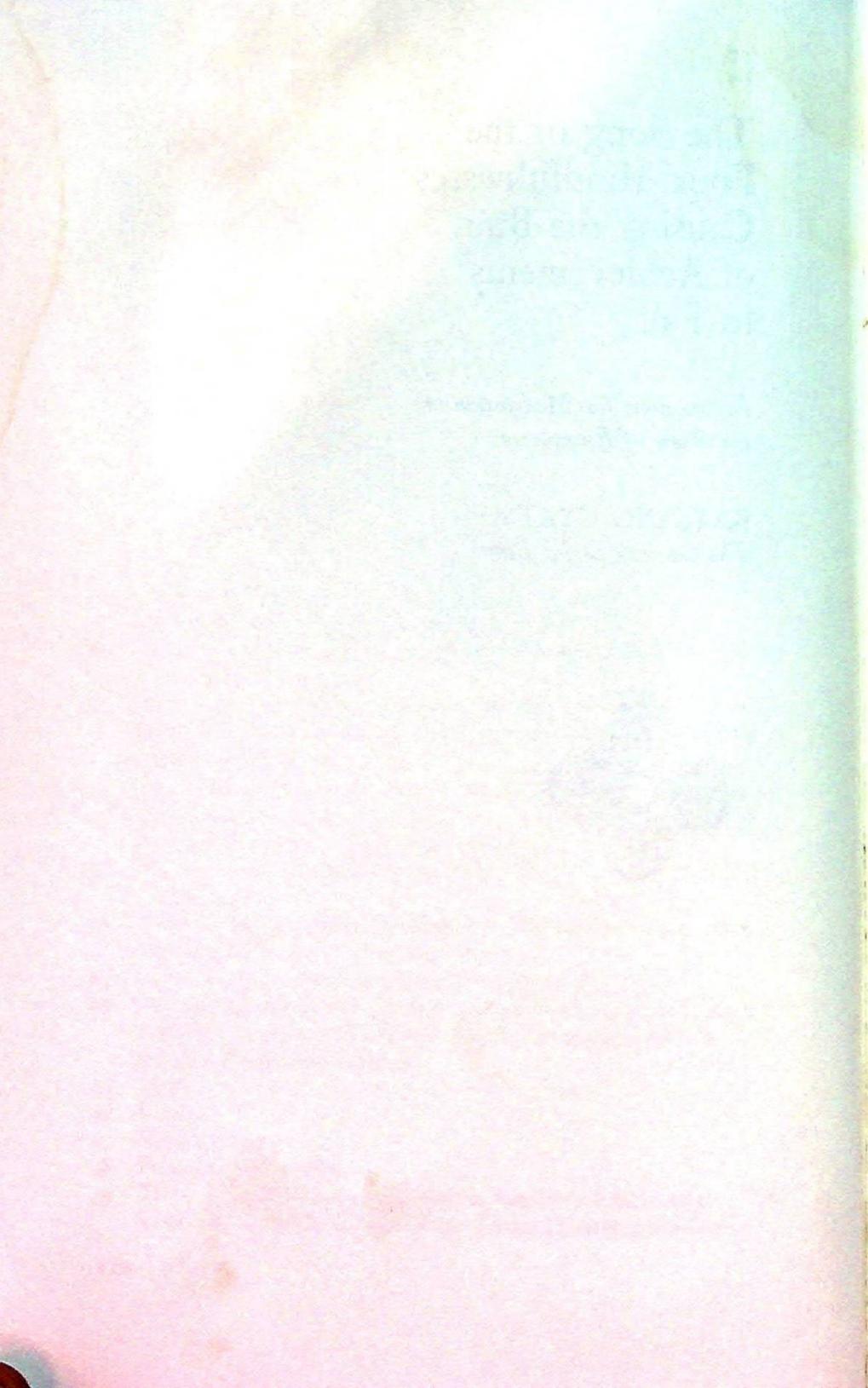
II

The Song of the
Four Mindfulnesses
Causing the Rain
of Achievements
to Fall

*Instructions for Meditation on
the View of Emptiness*

KAYSANG GYATSO
The Seventh Dalai Lama





Introduction

The second work in this volume is a short poem that contains within it the essentials of sūtra and tantra:

- 1 The admiration for one who teaches the path to enlightenment.
- 2 The thought definitely to leave cyclic existence and the consequent wish to attain highest enlightenment in order to help all sentient beings.
- 3 The simultaneous and swift collection of merit and wisdom through imagining oneself as a deity who is qualified by emptiness.
- 4 The realisation of emptiness which is coupled with its application to the world of appearances.

For the sake of easy memorisation and subsequent application in meditation the Seventh Dalai Lama (1708–57) versified these concise teachings, which were originally given by Mañjuśrī to Tsong-ka-pa. The translation is based on oral transmissions and explanations of the text received from His Holiness Tenzin Gyatso, the Fourteenth Dalai Lama, in Dharamsala, India, in May and August of 1972.

中華人民共和國和蒙古人民民主共和國
關於互派大使的聯合公報

中華人民共和國和蒙古人民民主共和國
兩國政府在互派大使問題上達成以下共
同的意見：
一、兩國政府互派大使，是兩國政府
在平等、友好的基礎上，為促進兩國人民
之間的友誼和合作，加強兩國之間的經
濟、文化、科學、技術等各方面的交流而
採取的一項重要措施。
二、兩國政府互派大使，將進一步鞏固
兩國人民之間的友誼，增進兩國人民對
彼此國家的了解，促進兩國人民之間的
友好關係，並為兩國人民的友好往來和
兩國之間的經濟、文化、科學、技術等各
方面的交流創造有利條件。

兩國政府互派大使，將進一步鞏固兩國
人民之間的友誼，增進兩國人民對彼此
國家的了解，促進兩國人民之間的友好
關係，並為兩國人民的友好往來和兩國
之間的經濟、文化、科學、技術等各方面的
交流創造有利條件。

Instructions for Meditation on the View of Emptiness, The Song of the Four Mindfulnesses, Causing the Rain of Achievements to Fall

1 *Mindfulness of the Teacher*

*On the seat of the immutable union of method and wisdom
Sits the kind teacher who is the entity of all the refuges,
A Buddha who has perfect abandonment and wisdom is there.
Forsaking thoughts of defects, make a petition with pure perception,
Not letting your mind stray, place it within admiration and respect,
Making your attention unforgettable, maintain it within admiration and respect.*

2 *Mindfulness of the Altruistic Aspiration to Highest Enlightenment*

*In the prison of the suffering of limitless cyclic existence
Wander the six types of sentient beings¹ bereft of happiness,
Fathers and mothers who protected you with kindness are there.
Forsaking desire and hatred, meditate on endearment and compassion,
Not letting your mind stray, place it within compassion,
Making your attention unforgettable, maintain it within compassion.*

3 *Mindfulness of Your Body as a Divine Body*

*In the divine mansion of great bliss, pleasant to feel,
Abides the divine body which is your own body of pure aggregates and constituents,
A deity with the Three Bodies² inseparable is there.
Not conceiving yourself to be ordinary, practise divine pride and vivid appearance,*

SONG OF THE FOUR MINDFULNESSES

Not letting your mind stray, place it within the profound and the manifest³

Making your attention unforgettable, maintain it within the profound and the manifest.

4 Mindfulness of the View of Emptiness

Throughout the circle of appearing and occurring objects of knowledge

*Pervades the space of clear light which is reality, the ultimate,
An inexpressible mode of being of objects is there.*

Forsaking mental fabrications,⁴ look to the entity of immaculate emptiness

Not letting your mind stray, place it within reality,

Making your attention unforgettable, maintain it within reality.

At the cross-roads of the varieties of appearances and the six consciousnesses

*Is seen the confusion of the baseless phenomena of duality,
The illusory spectacles of a deceiving magician are there.*

*Not thinking they are true, look to their entity of emptiness,
Not letting your mind stray, place it within appearance and emptiness,*

Making your attention unforgettable, maintain it within appearance and emptiness.

These instructions on the view of emptiness for one who uses the four mindfullnesses, which are special precepts actually bestowed by the holy Mañjughoṣa on Tsong-ka-pa, a king of doctrine, were composed by the Buddhist monk Losang Kaysang Gyatso (bLo-bzang-bskal-bzang-rgya-mtsho) for the sake of his own and others' establishing predispositions for the correct view.

Notes

- 1 Gods, demigods, humans, animals, hungry ghosts, and denizens of hells.
- 2 Body of Truth or wisdom consciousness, Body of Enjoyment or spontaneous speech, and Body of Form or physical body.
- 3 Profound emptiness and manifest appearance.
- 4 Mental fabrications which posit an object negated by emptiness other than inherent existence.















(Continued from front flap)

In a gentle, flowing rhythm, Nagarjuna tells how to find happiness by cultivating virtues of body, speech, and mind and how to amass the stores of wisdom and merit required for true enlightenment. *The Precious Garland* is famous for its description of the Bodhisattva path of compassion, together with its clear, concise analysis of Buddha's teaching on emptiness.

The second text, *The Song of the Four Mindfulnesses*, contains a short summary of the meditational approach to enlightenment by Kaysang Gyatso, the Seventh Dalai Lama, who lived from 1708 to 1757. Brief as it is, this work nevertheless gives all the essentials of *sutra* and *tantra*.

The translation has been carefully prepared by Professor **Jeffrey Hopkins** of the University of Virginia in Charlottesville by the direct request of His Holiness the Dalai Lama. Professor Hopkins re-translated his original version into Tibetan for **Lati Rimpoche** who made corrections and verified its authenticity. He then worked with **Anne Klein** to improve the presentation in English.

Another volume in the Wisdom of Tibet Series

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